The Bombay Guardian.

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WEEKLY REVIEW.

—The Scottish Freemasons in India and the Scottish Freemasons in Scotland, are at daggers drawn. The former have committed a great offence by calling themselves "grand;" the latter claim that they alone are grand. With deep indignation the Scottish Freemasons in India, repudiate the suggestion that they should give up the darling epithet. Perhaps it would meet the case if they in Scotland took the title of "grander." Another outrage offered to the Indian lodge, is the ommission of the words "Most Worshipful" in addressing Captain Morland. Most Worshipful is the *ne plus ultra* of homage; the Pope could not exact any thing beyond this; possibly, Captain Morland's title is as good as that of the Pope. But really, is there not something childish about these assumptions and rivalries?

—The eagerness with which every attack on the doctrine of eternal punishment, is introduced into the secular papers, seems to us remarkable. Nothing in the shape of a defence of this or any other Scripture doctrine, is admitted; but whatever undertakes to throw discredit upon that doctrine, is favoured with the widest circulation. What does this indicate? It plainly reveals a good deal of uneasiness; a consciousness, more or less resisted, of sin; a feeling that all is not right between us and God. Now this is not God's way of giving peace. Instead of clutching so eagerly after opinions adverse to the doctrine, a much simpler and more effectual way of obtaining peace would be to seek salvation from sin. The fires of hell are put out when a man unfeignedly believes on the Lord Jesus Christ,—so far as he himself is concerned.

—The locusts have made their appearance in many parts of this Presideney, and wherever they alight the place is instantly swept of its harvests. An army of these creatures twelve miles long and almost excluding the beams of the sun, was seen at Dhond the other day. The oft-recurring refrain in Isaiah comes to mind: "For all this his anger is not turned away, and his hand is stretched out still." At the dedication of the temple, God said to Solomon:

"If I shut up heaven that there be no rain, or if I command the locusts to devonr the land, or if I send pestilence among my people,—if my people, who are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear, and forgive, and I will heal their land."

Five millions, we are told, perished by the famine of last year. So far from any general humiliation, supplication and reformation, either on the part of Christians or others, we have had a good deal of scoffing. There is a great outcry if any one attempts to elucidate the matter by a reference to divine providence; but let God be true though every man a liar. These locusts have the power of life and death, the life and death of millions. They may be very insignificant creatures, individually, but collectively they exercise a power in the presence of which the power of the mightest nation is nullified. Thus it pleases God to rebuke those who are puffed up with the idea of their own prowess, and who plume themselves upon their superior insight into processes of nature, and who ostracize the man that would trace the finger of God in the events of providence; it seems particulary fitting that a creature so contemptible as the locust should be employed to scourge a land which idolatry and infidelity have agreed to divide between them, where the rulers ignore God as the hearer of prayer and the subjects stretch out their hands to idols.

—Referring to the Yellow Fever, the *Advance* says:

"We would not say that God has permitted this dreadful calamity to come upon the people in the Southern cities in order to teach them any moral lesson. This does not express our view of the Divine method. But, should this fever visitation result, under Providence, in deepening the sympathy and appreciation of the whites for the blacks, and of the "solid" kindness of heart which the North feels toward the South, and strengthening the mutual good will, it may prove, in the end, a blessing that will go far to compensate for the horrors and sufferings from the plague itself."

Why this great unwillingness to recognize a purpose of God in the events of time? What is the meaning of the word *providence*, if there are no moral lessons inculcated by the calamities and blessings that come upon men? This tendency of modern thought savors too much of a desire to minimize the action and personality of God; the natural is above the moral. A great many Christians who see plainly the hand of God in what concerns themselves as individuals, are so far influenced by the erring philosophy of the day, as to shrink from thinking that God gives moral lessons to communities by the things he suffers to come to pass.

—Sunday the 20th inst. and Monday the 21st are the days set apart by the London Sunday School Union, for religious services on behalf of Sunday Schools, specially for universal prayer on their behalf. The following from the *Advance* shows what they think of the Sunday School in America:

"Great is the Sunday school; but the development of its real possibilities is only begun. The progress of the Sunday school during the past forty years has outreached the fondest hopes of its most earnest friends then; its progress during the past six years has been as great as during the previous sixty. We glory in its advancement, and yet have reason to take "shame and confusion of face" to ourselves that, with its opportunities, no more has been done for it, no more achieved by it. It is doing much; it is not doing half so much as it might. The ideal as to what it should be, is very grand, and grandly animating, and is far ahead of what has yet been attained; and still it is also true that even the prevalent ideal of it is pitifully meagre. A higher, broader, more exacting ideal would disparage things as they are, and shame us in view of the little we are doing. The Sunday school is an empire within an empire, it is not a church, nor something apart from the church, but is the church acting in a certain relation, to its own members, to its own children and others without. It is the church engaged in its organized, classified, hand-to-hand, heart-to-heart work, giving and receiving knowledge and influence. It is a school, but is a great deal more than a mere school. It is an organization not more for getting than for giving; not more for receiving than for doing. It has opportunities, advantages, facilities for doing some things, many things, which cannot be so well done in any other way."

—Two weeks ago, we briefly noticed the work of the Bethel Mission among the Santals under the Rev. Mr. Haegert. Mr. Haegert has this year been joined by Mr. H. Paterson of Scotland, a graduate of the East London Institute. Mr. Haegert is now in Bombay, soliciting aid for his Mission.

—Our correspondents who write about Caste among the Native Christians of this Presidency, write from their different points of view. Both have been mixing freely for many years with Native Christians; one of them says there is Caste among them, the other says there is not. One of them rejoices in the work of emancipation wrought by the Spirit of God; the other is very much troubled because of the defectiveness of this work. Each one cites cases illustrative of his view of the matter. Perhaps it would be well first to decide what the Caste feeling is. It is not to be confounded with class feeling. Caste forbids association with certain people because of a certain defilement contracted by such association. The abandonment of Caste does not mean the abandonment of all class distinctions. If a man in one position does not choose to give his daughter to a man in another position, or if a man of culture does not care to marry an uneducated woman, they may or may not be blamable, but this has nothing to do with Caste. We ourselves would have no objection to dine with a brother belonging to the scavenger class, but we are not prepared to denounce all who should decline such an invitation. The reason why Mahar Christians shrank from eating with Mang Christians is this: the Mahars who became Christians were not thereby cut off from intercourse with their heathen relatives; but when once they had eaten with Mang Christians, they were cut off from that intercourse. It was only at this point that they were required to take up the cross which men of higher Caste took up at once, on professing Christianity. When this thing manifested itself, some years ago, in the Am. Marathi Mission, it was firmly and decisively met, and a consi erable number of the converts showed that they had been trying to serve two masters by leaving the church rather than fellowship with Mang Christians. What course the S. P. G. may have adopted with those whom they have baptized in the Nuggur field we know not. As regards most of the Protestant Missions in this Presidency, we believe that there is as little of the Caste spirit as one could reasonably expect; but whether there be more or less, it is most desirable that all should unite in the endeavour to purge it away as promptly as possible, avoiding mutual recriminations.

—Another has been added to the list of English gentlemen in India, assassinated by Mahomedan bigots. With a multitude of Mahomedans the cup of religious bigotry is so nearly full, that a slight personal offence will suffice to make it overflow. The individual who assassinated Captain Pemberton at Khundwa was a man of letters, a moonshee, who had been dismissed for misconduct. The murderer, with his passport to paradise, is now in the custody of the Police.

THE DASEHRA MEETINGS AT LUCKNOW.

A friend has favoured us with the following:

These meetings which grow more and more popular every year have just closed. Like previous occasions the holiday week has been a memorable time for many: good has been done, and many precious lessons of faith and love have been learned. The services were conducted by the Rev. E. Cunningham of Moradabad, who is well adapted to this kind of work; he was assisted by the Rev. J. H. Messmore, pastor of the Lucknow (M. E.) church. Among the missionaries and ministers present were Rev. W. B. Osborn of Bombay (whose plain, practical sermons will not soon be forgotten), the Rev. W. A. Northrup of Calcutta, and Rev. Messrs. D. W. Thomas, H. Mansell, J. W.

Waugh, S. Knowles, T. S. Johnson, C. W. Christian, T. Mc. Mahon, D. Osborne, W. Isaacson and B. H. Badley, of North India. Besides these Methodist brethren there were the Rev. Messrs. Halliday and Male (Wesleyan) of Lucknow, the Rev. Messrs, Jones (Benares) and Blackie (Calcutta) of the Baptist church; and perhaps others. As usual the surrounding stations, Cawnpore, Allahabad, Bareilly and Shajehanpore yielded the large share of the visitors: but other and more distant stations were represented, Calcutta, Monghyr, Agra and Benares. The cricket ground was covered with tents as usual; and as before, the Ladies' Mission Home threw open its doors in right hospitable manner. How many pleasant acquaintances have been made in this Home! How many hymns and prayers have ascended from it!

The preaching was plain and simple. Earnest appeals were made to the unconverted and the beauty of a Christian life was clearly pointed out. Great stress was laid upon "Looking to Jesus," and upon "Perfect obedience." The noon meetings were devoted to the subject of holiness and were very edifying. Much helpful teaching was given on this point, and believers were led to accept Christ for *full* salvation. In answer to prayer sinners were converted and backsliders reclaimed. The Holy Spirit was manifestly present in nearly every service and the days were delightfully spent in praising and worshiping God. The final full result will be known only in eternity but so long as we know that precious souls were saved and quickened we count the meeting a success.

A great deal of very encouraging testimony was given. The name of JESUS was exalted in word, sermon and song. The Love-feast on Sunday was a time of blessing and many testified to recent blessings. Hungerings and thirstings were satisfied; peace and joy filled the house as the Master manifested Himself.

These meetings hve won their way and are recognized as a great means of grace in and about Lucknow. They do much to promote acquaintanceship and brotherly love between those who attend. May they long continue!

The extreme heat was felt to be a hindrance to the success of the services in part. Moving about in the middle of the day was quite tiresome, and owing to this, perhaps less house to house visiting was done than on former occasions. The new church was used and found to be very serviceable. It was filled every night, the largest audience numbering about 400.

Our friends and guests are gone, but the best Friend, our heavenly Guest remains. We rejoice in His presence and in the fact that His power to save and to keep is becoming more and more appreciated in India. What we want is not more profession, fairer leaves, but the *power* of *godliness*, holy living, *fruit*. Dear readers let us pray for this.

B. H. B.

The Bombay Guardian.

SATURDAY, OCTOBER 12, 1878.

GRATTAN GUINNESS ON PROPHECY.

"THE approaching End of the Age viewed in the Light of History, Prophecy and Science. By H. Grattan Guinness." This is a formidable volume of 600 pp. 8 vo. but it will be read by many with a good deal of interest. Much thought, research, time and prayer have gone to the composition of it. This work differs much from the generality of works that issue from the press in these days, and which demand little time or thought either to write or to read. We are told, and we can readily believe, that the author has been fifteen years in writing it, devoting to it such leisure as he could snatch from other and important duties. Many will refuse to bestow upon this bulky volume the time and attention necessary for its appreciation, through the force of a prejudice against books on prophecy. The Christian who entertains such a prejudice pays little regard to the marked commendation bestowed by our Lord upon the one who readeth (aloud, for the benefit of others, in the church,) the words of the Apocalypse and upon those who hear them. The blessing must really attach to those who, in a right spirit, seek to understand them. We have always felt that the spiritual teachings of the three first chapters of the Apocalypse, indicate the kind of spirit necessary to penetrate the meaning of the prophetic symbols that follow. The student of the word must overcome the foes that confront him in these chapters, and by the sword of the Spirit fight his way to the delectable mountains of promise, and he will then be easily guided into the right comprehension of the visions that follow. The greatest snare that besets the modern student of prophecy, is the desire to be extolled in the church for his discoveries in the realm of the future; and it is because many have been caught in this insidious snare, that such vagaries and extravagances have been published on the subject of unfulfilled prophecy. The single eye of devotion to Christ and his glory, the wisdom that is from above, without partiality, the spirit that says, Let him increase, let me decrease, this is what is wanted in the student of prophecy. To be a successful student of prophecy, a man must be a successful student of all Scripture, and, lighted by the torch of Scripture, a successful student of history and of nature. He must grow up into Christ *in all things*. If a man had all other qualifications, and was lacking in an experimental acquaintance with spiritual religion, he would fail. We believe that many have failed as exponents of prophecy in our days, without having failed wholly. Almost every one has been permitted to add something to the amount of real knowledge, and even when a writer has been altogether wrong in his conception of the matter, he has helped on the cause perhaps by blocking up a wrong path and settling it that the truth is not there. To enforce what we have said about Rev. i-iii., let the reader look at the promises exhibited in ii. 7, 11, 26, 27, 28, iii. 12, 21 and he will see that the things here promised to the overcoming believer, are the very things that constitute the Redeemer's triumphs in the after part of the book. Clearly, the apocalypse of the Saviour, the unveiling of the Lord of glory, seems to be a prerogative of faith, the faith that shall master this matter of prophecy.

Mr. Guinness's book is divided into four parts. In the first, the progressive character of prophetic revelation is dwelt upon. In the second, the progressive character of prophetic interpretation is the subject. The third treats of fulfilled prophecy. The fourth, comprising much more than half of the whole, is an inquiry into the divine system of Times and Seasons, natural and revealed. Mr. Guinness is an earnest believer in the premillennial advent of the Lord. He points out that the coming of the Lord is the grand motive uniformly presented in the New Testament to love, obedience and holiness. We are in accord with Mr. Guinness in his interpretation of most of the prophecies passed in review by him; in his rejection of the distinguishing features of the "futurist" scheme; in his identification of antichrist, the man of sin, the mystery of iniquity, the woman in scarlet, the beast with seven horns, the seven-hilled city, with that great system which claims to possess unity, universality, apostolicity and infallibility. It is only necessary that people should have a tolerably accurate idea of the history of Europe from the 8th century to the 16th century, to trace the fulfilment of the Scripture prophecies concerning the great apostasy in events that have already occurred, and abandon the idea of a monstrous Antichrist to come. The religious sentiments professed by Protestants in this day, exposed men in those ages to such atrocities as far eclipsed in horror anything perpetrated by Nana Saheb.

We think that Mr. Guinness is in the main correct in his interpretation of the times of prophecy, and believe with him that the great lines of prophecy have now run out, or are fast running out. We cannot say that we are prepared to subscribe to the elaborate attempts to trace mysterious analogies between the times of prophecy and the periods of the heavenly bodies. We think it quite enough to show that the times of prophecy have a fulfilment in history without undertaking to show that they have mystic relations with almost all things in heaven and earth. The imagination is very apt to run away with one in the endeavour to trace such analogies, just as it has done in the attempts to make a revelation of the great pyramid. In dealing with figures, if you have a sufficient variety in the methods of treating them, and a number of denominations through which you can pursue the mystic numbers you are in chase of, you can make almost anything out of any thing. On p. 443 we have a table of epacts of the prophetic times, as measured by the true solar and lunar years, followed by a table of epacts, as measured by the year of 360 days. Here are three kinds of years, lunar (354 days) solar (365) calendar (360). This already gives a considerable variety, and what will not fit one may fit another. The four first epacts in the first table are thus expressed: In 45 years, 70 weeks of days; in 65 years 707 days; in 490 years, twice 7 solar years and 7 months; in 1290 years, twice 7000 and 4 times 7 days (2004 weeks). Observe here a constant change of denomination, in order to trace a septenary character; first, weeks; then days; then years; and then back again into days. 14 years cannot be so put down, but must be divided into twice seven, and 28 days must be entered as four times seven. We have the impression that if any one will take the periods of the kings and queens of England since the Conquest, and—with the same keenness of interest—manipulate them in ways as varied as those followed in the tables just referred to, similar results will be reached.

With regard to Bible Chronology it is impossible to construct an undefective system, unless we accept the date in 1 Kings vi. 1. Set this aside, and all becomes conjectural. Mr. Guinness does not appear to attach any value to this date, thinking perhaps it is invalidated by what Paul told the people of Antioch of Pisidia (Acts xiii. 20). But neither here nor in Galatians does it seem to us that Paul is correcting the Jewish chronicles, but simply citing them in a very general way, with reference to the argument he is handling. To us it is evident that there is a distinct aim in Scripture to give us a genuine chronology, and that we have it, and that there is none else.

But even if the reader is not prepared to go with Mr. Guinness in these minute calculations, we think that many will be glad of the book and be much helped by it.

MEDITATION.

That we henceforth be no more children.
Eph. vi. 14.

IT is a good thing to be childlike, in a certain sense. "Be not children in understanding; howbeit in malice be ye children, but in understanding be men." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Christians are to be childlike in humility, in simplicity, in freedom from care, in trustfulness, in cheerfulness. But Christians are not to be as children in immaturity, in ignorance, in timidity, in weakness, in volatility. In the physical world, growth is not a matter of option; we cannot add a cubit to our stature by any amount of anxiety. In the spiritual world, it is otherwise; Christians are rightly exhorted to grow in grace and in the knowledge of the Lord Jesus; to grow up into Christ, in all things. When once we are united by faith to Christ, as the branch to the vine, we are in the best possible condition to grow; rooted and grounded in love, we may be expected to grow like the palm-tree. The more thorough and perfect the union, the more certain and satisfactory will be the growth.

But is it not the case that the present generation of Christians (that with which we have specially to do) is childish, in the sense of the apostolic reproof? Let us consider some of the signs of this immaturity and childishness.

One of the signs of childishness is *volatility* or *love of novelty*. Unless something new turns up now and then, they lose their interest in religious things; the old and familiar ceases to satisfy. That which is new attracts them more than that which is true. "Be stedfast, immovable, always abounding in the work of the Lord," says Paul.

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Akin to this is *impulsiveness*. Acting with little consideration. Uttering their minds before reflection has authorized them to do it. Tais is childlike, and in the Christian it is childish. We have no right to assume that our first thoughts are from the Spirit. Prove all things.

Christians are childish in their immature faith. When all is prospering, when the tide favors, they get on swimmingly; but when they begin to be spoken against, or to be hindered in worldly matters because of their religious profession, when they meet with some disappointment or humiliation, then they listen to the suggestions of the adversary. "Where is that love which God was said to bear you? He seems to care very little about your interests and about your feelings. You have been misled by those who assured you of his great love. You have been renouncing this and that thing to please Him, and his providence is sterner and severer than ever it was before." Upon Christians that are infantile in faith, such representations have great influence. Not strong enough to lift the shield of faith against these fiery darts of the adversary, they let it fall to the ground, and are at the mercy of the enemy.

This weakness of faith shows itself in a readiness to contract debts. A developed faith would lead a man to see the hand of God in those burdens that come upon him, and in the supplies that reach him; and as God makes no mistake, he would conclude that God means him to reduce his expenses to the point at which the supplies will cover the demands. For him to throw off the burden of the hour by loading the future with a still heavier burden, is to depart from faith. This is most childish, and thousands of professing Christians are inwardly cursing the folly that made them act thus. Oh that we may have done with this childishness.

A very culpable childishness is in failing to cast one's cares upon Christ. Many who profess to regard him as a divine Friend treat him as though he had some grudge against them. They carry their burdens to him in prayer, perhaps with many tears, and then bring them away with them. Faith bids them leave their cares with him, and come away light-hearted. They treat him as though it required an immense amount of persuasion to induce him to touch one of these burdens with his little finger. Why, even if he should motion us away, as he did the Syro-phenician woman, a manly faith would bid us lay our cares at his feet and leave them there.

Many are childish in their immature love. They are more thoughtful of what is due to them than of what is due by them. By Christian love they specially understand the love that others are to bear to them, and the standard by which they gauge this is very different from that by which they gauge their own love to others. If it seems to them that they are not receiving the attention they ought to, their own love collapses and offence takes its place. This reveals a sad state of immaturity. There is almost reason to fear that the child is a dwarf, a stranger to the principle of development. The Christian love to which we are called is that which we find exemplified in Christ; "that ye love one another as I have loved you." This kind of love "suffereth long and is kind, is not easily provoked, seeks not its own, thinketh no evil." The love that makes a bargain and says, so long as you study to please me I will aim to please you, is a very miserable imitation of Christ's love; it is exceedingly puerile. Christian love says: I have an infinity of love in Christ, and no matter how much love I may show to others, it is but a small percentage of that which accrues to me; let me please Christ by walking in love as he did, whatever the return I receive from others. To be easily offended, is very childish. It is our privilege to forgive as we are forgiven; and Christian forgiveness makes us very slow even to perceive, and very unwilling to keep in mind silghts and offences.

Have you a bad temper? Are you irascible? Are you imperious in your manner to servants? Are you proud, disdaining men of low estate? Are you covetous, treating your money as though it were for your own service? Are you self-righteous, content with your attainments? Are you egotistical, not knowing how to hold your tongue; or garrulous not knowing how to guide it? Have you habits that you would not retain if Christ were visibly to join himself to you and go with you through the day? That you retain because they are habits, not because they are good? Are you unpunctual, putting others to trouble by your irregularity? Are you given to procrastination? Do you read novels? Are you more drawn to those Christians who belong to good society than to those who have most of the mind of Christ? All these are indications of immaturity, of childishness. An army consisting of child recruits, will not accomplish much. The little things will be falling out of rank and straggling away; they can play at soldiering while the enemy is at a respectful distance; but when the sound of the trump is heard they are nowhere. "That we henceforth be no more children, tossed to and fro."

INTERNATIONAL BIBLE STUDY.

October 20th, 1878.—*Luke III.* 15-22.

"Whether he were the Christ or not." 15. The prophetic character of John the Baptist was recognized by all. The nation, as a nation, received him as from God. He established himself in the wilderness, on the east bank of Jordan, as though he would recal the degenerate Jews to the faith of their fathers who followed Joshua and the ark of God through the divided Jordan, to the rest of Canaan. The people heard of him, and went to the place of his abode that they might hear the voice which God was using for the communication of his truth. His word was pungent and condemnatory, in the extreme; yet they could not resist the evidence that he was a special legate of the most High. His rebukes of the Pharisees and high ecclesiastics were terribly severe; they would have gladly denounced him as a false prophet; but so powerfully were the sympathies of the people enlisted in behalf of John the Baptist, that they dared not oppose him. John did no miracles; but his unworldly manner of life, his perfect fearlessness, his profound piety, his zeal for God, his burning eloquence, his hatred of all sin, his independence of human help, and his voluntary subordination of himself to another, an unknown Person yet to appear, these things constituted a testimony from above that no man could gainsay or resist. At first, the thought that most naturally presented itself, was that John the Baptist was himself the Messiah; and we can scarcely doubt that if he had encouraged them in this idea, they would have hailed him as the Deliverer of their nation. Every one that consented to be baptized by him, declared thereby most emphatically that he recognized the prophetic character of John, and stood ready to receive the one whom he should point out to them as the Messiah. Thus the people of the Jews stood most solemnly pledged to receive the expected Christ, come in what form he might. Though they had not yet seen him, they had virtually consecrated themselves to his service. Their testimony to the Forerunner, was a testimony to the Messiah thus heralded; a solemn declaration that they already had all the evidence they needed to the Messiahship of this coming One.

"He shall baptize you with the Holy Ghost and with fire." 16. John spoke of the coming Messiah as incomparably greater than himself, but the elements of greatness indicated were not such as the people were familiar with. The thought of being baptized with fire, was sufficiently alarming. The live coal from off the altar applied to the lips of Isdiah, was suggestive of no little pain; a baptism of fire was something like a living martyrdom. But if they regarded the baptism with water as in some sense a washing away of sin, the baptism of fire must indicate a much more thorough and triumphant expulsion of sin. But it is with the Holy Ghost that the Messiah shall baptize; the reference is to a mighty operation of the Spirit of God. This baptism of the Holy Ghost came not during the ministry of Christ, not till after his ascension. And yet, without his ministry, it could not have been secured. For the Holy Ghost is the Spirit of truth, and his power in the human heart is exactly corresponding to the fulness of truth that is available: the sword of the Spirit is the word of God. We are purged from sin by the knowledge of Christ; and a Gospel that had not furnished an ample revelation of Christ, would not have answered the Spirit's purpose. We see then why the descent of the Spirit took place just when it did; there had previously been partial operations of the Spirit, because there had been only partial revelations of the truth as it is in Jesus. And we see the connection of a baptism of the Spirit, with a thorough insight into the meaning of the Gospel.

"Whose fan is in hand." 17. In the Sermon on the Mount we get a good view of this fan. The law of God is there unfolded in its spirituality, and is found to be a new sharp threshing instrament having teeth, and no righteousness of Scribes or Pharisees, Jews or Gentiles, can stand before it.

"Will thoroughly purge his floor." 17. This took place on the day of Pentecost. See in Acts ii. 41-47, iv. 32-34 the well-winnowed grain in the beautifully-ordered garner. Oh that the people of Christ had maintained inviolate this Bethlehem or house of bread, this house of God.

"The Holy Ghost descended like a dove upon him." 22.

The Father, Son and Holy Spirit constitute the testimony whereby John is assured that this is indeed the Christ. And John makes over charge of the people to Jesus of Nazareth. He abdicates the exalted position which he had occupied, and is content to be nothing that Christ may be all in all. How glorious and how satisfactory this testimony.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—As I read from time to time of the glorious work of the free distribution of the Scripture by hundreds of thousands at the Paris exhibition, I feel drawn to take the liberty of asking the Lord's people in this land who, with your kind permission, will read these lines, whether we Christians in India might not do more than we are doing at present to spread the word of God in India. I am aware that many of the Lord's servants whose practical experience entitles their opinion to respectful consideration are averse to gratuitous distribution of the word of God on the ground that people do not value what they can get for nothing. But I would deferentially urge that because a few recipients may abuse the gift of the word of God, or because in some cases the Bible may be given away injudiciously, Christians are by no means relieved of their responsibility to seek to spread abroad the knowledge of the Gospel by freely yet judiciously circulating the Scriptures (amongst other modes of work) in the many many parts of this country where so few copies of the Bible are to be found. Doubtless many of the hundreds of thousands of portions of Scripture given away within the past few months in Paris have been thrown away or otherwise misused, but if only one soul is led to value and trust the word of God for salvation thro' that distribution in Paris surely that work will not have been in vain. And so with reference to India, we know the Lord has promised His word shall not return unto Him void, and while we can easily recognise when the gift of a Bible is abused, we cannot see the good results which will come from the distribution of the word in many cases until "*that day.*"

Shall we whose souls are lighted
By wisdom from on high,
Can we to souls benighted
The lamp of life deny?

An in cases where there may be reason to fear that the absolutely free gift of God's word may be abused, it may often be advisable to fix a merely nominal price upon copies.

And with reference to sales of the Scripture, writing from some knowledge of the ordinary type of "Bible depot" in many parts of the country, I submit that more might be done to promote sales of the Scriptures by having book depots in bazaars and central parts of towns open for sales at certain hours which should be fixed with reference to native habits

and punctually adhered to, by advertizing the existence of these depots, by sending about the country (now that good roads are so numerous) hand or bullock carts advantageously got up as "Bible-carriages" and in charge of Christian colporteurs.

"Where is the money to come from?" some one asks. From the funds of the Bible Societies, I reply. I believe that if Christians saw such special efforts and expenditure being made by those agencies many of them would be led to contribute much more largely to the Bible Society's funds than is the case at present, when there is a risk of their being led to look upon a local agency of the Bible Society as a mere book-selling concern.

In what, by God's kindness, we may now call, the *late* famine in India the first object of Government was to save life by putting food or the means of earning food before the poor. Millions are perishing around us for lack of knowledge. They could not force the people either to accept the food or the means of earning it. But they did not relax their efforts from fear of relief being refused or abused. Shall we hesitate in any effort to put the word of life before them because we fear that in some few cases it may be rejected and in some others abused?

I am, Sir,
Your obedient Servant,
G. R.

DEAR SIR,—Dr. Thoburn has properly brought to notice, through your columns, the establishment and success in Calcutta of the "Home for Inebriates"—another candidate for public patronage. It would be well in time to establish similar Institutions in Bombay and Madras; but as the Home in the City of Palaces is the first of its kind started so auspiciously in India it is desirable that it should receive for the present at least, undivided attention, the fairest trial and the largest support from the three Presidencies.

If the thews and sinews are sufficiently ample, operations can be extended so that "The Home" can be made to lose something of its local character and supply to some extent the needs of the sister Presidencies in respect to an Asylum for the apparently hopeless ones. Passages may be provided for the most needy cases and others can be helped to work their way to Calcutta.

The "Home" system as adopted in Calcutta may be regarded as only tentative. Time will reveal the defects and suggest the remedies; but let all that private benevolence and Christian charity can do, be done. All information that your readers may furnish on a branch of Gospel-temperance work which is receiving attention in India, in England and Scotland and in America too, I suppose, will serve as data to be guided by. How far such "Homes" in this country can have claims on the Government:—claims to its substantial and its legislative sanctions is an interesting and important question, and one that is developing itself in Christian England. In this connection allow me to make the following extract from an honest and outspoken article which appeared in the "Madras Standard" newspaper:—

"Once again has public attention in England been turned to the consideration of the best method of treatment of dipsomaniacs, having regard both to the "liberty of the subject," and to the welfare of the community at large. The late Mr. Dalrymple, M. P., long waged a crusade against drunkenness and its effects, and even succeeded in introducing a bill into the House of Commons for "the better care and management of drunkards," but his untimely death in 1873 caused the bill to fall through. His mantle, however, appears worthily to have descended to Dr. Cameron, M. P., who has revived the bill, with certain modifications, and has succeeded in passing it through two readings. In India we, as usual, are still apathetic and with the exception of the spasmodic efforts of missionaries and Diocesan Boards, no earnest effort has been put forth to encounter and successfully grapple with the evil, nor will such an effort ever be put forth until a sound public opinion, adverse to drink, be formed. Unfortunately the pecuniary interests of the State clash with its regard for the moral welfare of its subjects in this particular phase of morality—the Midas touch of the Excise Department being almost too potent to be resisted.

"Dr. Cameron in his bill proposes the *legal* establishment of homes wherein those thus afflicted may be detained for certain periods to a minimum of twelve months, under medical care. As we stated before the disease is induced by the vitiation of the brain, and it is only by the formation of entirely fresh brain matter that the disease can adequately be stamped out. To effect this purpose the patient must be inhibited from the use of all spirituous liquors, if necessary even by force. There are at present several private homes in the North of England and Scotland but the necessarily expensive nature of these institutions renders them "caviare to the million." A public home, it is anticipated, will prove most beneficial. The love of ardent spirits is unmistakably growing amongst the laboring classes, who no longer are satisfied with their comparatively harmless indigenous drinks, but insist on the European "fire water" which speedily lands them in an early grave."

It may well be refreshing to see your contemporary raising up the standard so boldly in the cause of social reform at least, in view of the avowed policy of secular journals, whose writers will take care to delete every line which strongly breathes a Bible principle or burns with Christian thought. And as touching "Homes," was it not the other day that an application to the Directors for holding a temperance meeting in the "Sailors' Home" was politely made and respectfully declined. It is to be hoped the authorities of *this* Home will kindly reconsider their decision and give our seamen every possible opportunity of being indoctrinated in principles which, if followed out, will serve as moral safe-guards against crime, penury, disease, a blasted constitution and an untimely grave. After all said and done it is manifest that the poor sailor stands at a disadvantage, in many respects, with your highly favored "land lubbers."

Yours faithfully,
W. A. E. B.

SIR—Your venerable correspondent "A convert" has betrayed the cause of the so-called low-caste converts by taking up cudgels against one of their tribes—the Mahars, whom he has charged with a perverse attachment to their imaginary social superiority to the Mangs.

Since "A convert" has declared himself to be a pastor stationed in Bombay after some years' service in up-country as an assistant preacher under a European Missionary, he must be either the Rev. Mr. Vishnupant or the Rev. Mr. Apaji and the efforts of "A convert" to reconcile the Mahars to the Mangs, prove therefore that the Brahmans and the other high-caste converts are not influenced by caste-considerations. If the Mahars and Mangs are unreasonably anxious to maintain caste distinctions in reference to themselves, they need to be instructed and reproved, and not those who are not swayed by such notions. And, still, "A convert" has condemned the high-caste Christians in unmeasured language. He has charged them with hypocrisy and cowardice. He mentions four native Christians, however, as free from these mean vices, and may I ask if "A convert" has not placed himself among the four honourable exceptions? If he has, has he set an example of honesty and uprightness?

Now the question is, how have Madras and Gujarat Mahars succeeded in attaining a position of honour and equality with the other Christians, and why should Marathi Mahars be still so degraded? Socially the Nuggur Mahar Christians are still unfit to enjoy an equality with the other converts; and why? Is the Nuggur system of training up converts to blame? Is was just the other day that a Nuggur Maratha convert complained that his Missionaries had censured him for permitting his son to put on the Brahman turban, and he had, since he was in their employ, forbidden his son to wear the objectionable headdress. And now this very convert has scruples to let his sister-in-law change her position by marrying a man of a lower status, and I hear the Missionaries are angry with him. If the change of a head-dress is so important that Missionaries, male and female, should notice it; what wonder is there that an intermarriage should horrify a young convert brought up in an atmosphere of rigid conservatism? I hold that the foreign Missionaries should not dictate on innocent matters of dress and food, the style of living and marriage, but endeavour to influence the spiritual faculty of their converts, who regard them as their spiritual *gurus*, not only the oral teaching of whom, but their lives should be reverentialty followed. In this respect the Evangelist William Taylor, though an American, acted with consummate wisdom and liberality. He freely associated with his converts, and respected their feelings and opinions which had nothing directly objectionable in them. And this sincere respect for his converts has rendered them worthy members of the Christian Church, exhibiting in their minds and lives, in spite of their imperfect intellectual culture, Christian graces thatmight do honour to the Christians of any European country. It is only when we respect men, regard them with the same tenderness and delicacy with which we regard ourselves, that we raise them to a higher platform. Treat them as children and subordinates—as servants and dependents, and you repress their natural and spiritual energy, and convert them into deceitful and hypocritical babes, a disgrace to the community they have left, as well as that which they have joined. This is again most beautifully exemplified in the case of the orphans that are trained up in our Mission Schools. Some years ago, a girl from the F. C. Boarding School went to the house of a Hindu gentleman, the most polished and accomplished of the educated Hindus of Bombay, and he remarked to a friend of mine that he was quite ashamed to introduce his wife to her. "The girl was possibly a Maharin" he said, "but she exhibited such a force of character and manners that I felt quite ashamed of myself and my wife." And if our Missionaries should, irrespective of all the timid considerations of uneducated men, act liberally with the Natives of this country, they will see their very Mahar converts standing on an infinitely higher platform, commanding the respect and esteem of the so-called high-castes. Several European females of culture have married Paryas in Madras, and why? Because the Paryas have been so much altered by the religion of Christ, that they have commanded their love and esteem.

A. B. C.

SIR.—I am a Christian belonging to another Presidency, but have been in Bombay for the past 22 years. I have, an account of my peculiar circumstances, freely moved among all classes of Christians, and I beg to deny the charge brought against the Native Christians of Bombay by "A Convert" of maintaining caste distinctions. I was present at the party or parties given by the late Mr. Chandlal, and the Rev. Messrs Harripant, Sheshadri, Ramkrishnapant and Vishnupant attended them, in spite of the discouraging circumstance that Mr. Chandlal lived amongst his own heathen friends. I was also present at the marriage of a Maratha woman, a ward of Miss Farrar, who was married by the Rev. Ramkrishnapant to a Mahar Christian of Naggur, and the Brahman Pastor gave a wedding-party at his own house, which was largely attended by the Native Christians of all classes. Christianity has broken down the middle wall of partition, and what right have any believers in our holy religion to build it up again? In this matter, the English, or rather our Empress-Queen, who is a consistent and a cordial follower of our religion, has set us a noble example by giving one of her daughters in marriage to a subject of hers. And have not some of our own Missionaries belonged, by birth, to classes corresponding to our own Mahars and Chambhars, and yet enjoyed the highest social position among their own people, by reason of their intellectual and moral culture? In Christ Jesus all true Christians are *new creatures*; not Mahars or Brahmans, but sons and daughters of the Lord Almighty.

I must concede however that at present, the so-called high-caste Native Christians are, often, afraid to give their daughters in marriage to Mahar Christians as these latter people rejoin their heathen friends without much difficulty. Several respectable Mahars have done so, and, then, what could be more painful to a parent than to see his daughter living in a Maharwada, forced to partake of the flesh of dead cattle!

M.

DEAR SIR,—Your correspondent A. B. C. denies the existence of caste feeling amongst Western India Native Christians and in order to prove his assertion he quotes an instance of a social gathering which took place some long time ago at the house of the late Chandlal, a Bhungi convert. I am acquained with all the circumstances of the case though I was not actually present. Several of the invited refused to go and those who attended the small gathering stated to me that Chandlal had prepared biscuits, cakes, &c. from the bazar and had also specially employed a Mahomedan cook or butler. Such being the case the gathering does not prove at all of the character mentioned by A. B. C. in his letter. I suppose your correspondent is aware that the highest Hindoo caste Brahmin can eat with a Maratha or any other low caste house without prejudice provided the food is cooked by one of the higher castes. From this instance your correspondent tries to make the Guardian world believe that there is no caste feeling amongst the Native Christians. Allow me to mention the daily practice in one of the medical institutions with regard to castes. The patients of all castes from the highest to the lowest sit side by side on benches in two different compartments, male and female respectively; liquid drugs are served out to all alike. There are two tumblers from which all have to drink if they have to take the dose immediately. On several occasions it was observed that after the lower castes have taken a dose from the same glasses the

highest castes had taken the doses. What would A. B. C. say to this? He would leap and jump with joy and perhaps would write a long article to one of the English papers saying that in a short time India has got rid of the great monster evil the castes, and that missisonaries would now get converts by hundreds and thousands. No, Mr. *Guardian*, these instances prove very little on the subject under discussion. Again he quotes two instances of marriages. One of them a Bhungi convert with an orphan of Mrs. Nesbit's girls' school. The Bhungi was not an inhabitant of Bombay and was in good employ and the girl had no knowledge of his antecedents nor were their parents and guardians to interfere in the case. He also mentions the case of the daughter of an influential Native minister with a low Caste minister. The father is a true Convert but the minister to whom the girl was married was almost a stranger in these parts. So this also does not go to prove his assertions as these are single instances. Allow me to say that the Mang Catechist whose case I mentioned in my last had two marriageable daughters and for years he tried his best to get any Mahar Converts to marry them but he was not successful; the young men who were willing to marry them were persecuted by the Mahar Converts; the consequence was that the poor girls were married to low Eurasians. This has happened within the last four years. I would request your correspondent A. B. C. to put in a case of greater importance and refer to facts within the cognizance of all and not to lose his temper with other denominations. In conclusion I should like to know "*the considerations which have weight among all communities*" with regard to marriage.

Truly yours,
A CONVERT.

10th Oct. 1878.

P. S. My next will contain the difficulties in bringing your suggestion into practice.

A C.

NOTICES.

MAJOR OLDHAM will (D. V.) preach at Dean Lane Hall to-morrow, 6 P. M. There will be at the same place, Tuesday, 7-30, P.M., a Tea Meeting in aid of the new Church Building.

YOUNG Men's Christian Association. Friday, the 18th inst. 8 p. m. at the rooms of the Y. M. C. A. an address by Major Oldham, on "Christian Liberty." Ladies and others invited.

BOMBAY TEMPERANCE LEAGUE.

To-day at the Byculla Scottish School a Band of Hope meeting will be held. Hour 5 P. M. Friends of the movement invited.

Epitome of News.

SATURDAY, OCTOBER 5.

—The *Civil and Military Gazette* says:—"The Government of India having at length perceived the importance of the early completion of the railway between Jhelum and Rawul Pindee, have given orders that the line is to be ready in *three* months!

—The *Indian Church Gazette* prints the following letter from its Mussoorie correspondent:—"The proselytizing members of the (dis) Union Church who a short time ago were making raids on the barracks at Landour, with a view to wickedly seducing the soldiers of the Church of England and turning them away from the true Faith, have suffered a signal defeat in the erection in that Depot of the ensign of the Guild of the Holy Standard, around which some eighty soldiers, headed by the commanding officer of the station, have rallied. Consequently, their attentions have now been turned almost exclusively to the members of the civil community at Mussoorie. Though professing to found their teaching entirely upon the Scriptures, these misguided people boast a lady preacher, a fact which appears peculiarly at variance with the words of St. Paul in 1 Tim ii. 11-12. In addition to this lady, are a few old women of the masculine gender, who enter people's houses without any scruple of conscience, talking twaddle and seeking whom they may devour. In spite of the machinations of these worthies, we understand that only a few silly women and some two or three weakminded men have renounced their adherence to the Catholic Church, in favour of the excitement to be found in publicly announcing the very day and hour of their conversion, and the hideous crimes of which they were previously guilty."

—The business of Messers. Nicol & Co. is to be wound up by voluntary liquidition, under a Committee of five, and two trustees.

—*Bombay Gazette*: "The failure of Messrs. W. Nicol and Co., which was generally anticipated on Thursday, and formally announced yesterday morning, has created the greatest excitement amongst the natives of Bombay, as no other European firm was so well known among or did so large a business with all classes of native traders. The approaches to Messrs. W. Nicol and Co.'s office in Elphinstone Circle were thronged all Thursday afternoon and yesterday with crowds of excited natives, and there is a complete panic in the native bazaar."

—Mr. Hamilton Maxwell, of the firm of Messrs W. Nicol and Co., has resigned the office of Sheriff of Bombay, and also his commission as Major of the Bombay Volunteers.

—*Times of India* London telegram: In connection with the suspension of the City of Glasgow Bank the city article in to-day's *Times* says that Smith, Fleming and Co. are liable for cash advances amounting to £853,000 and for acceptances to the value of £900,000 sterling. Another firm owes the bank £770,000 for advances and £1,600,000 for acceptances. A third figures in the list for £1,200,000 for cash and acceptances. A fourth exhibits a debt of half a million sterling, making a total of £5,823,000, lent by the Bank directly or indirectly to four firms, the reputation of one or two of which has been anything but good for some years back.

The editorial opinion expresseed by the *Times* is that the Bank managers have conducted their business on principles that have shifted from day to day; that a more reckless course of gambling with other people's money has never been pursued by any body of managers and directors; and that such engagements could never have been entered into at all had not the weakest or most wilful sanction been given to the wildest speculation. The advances granted to these four firms, coupled with the negligent system of general management, is the direct cause of the suspension, and is hardly short of criminal. It is now estimated that the Bank will show a deficit of three millions sterling, which to the knowledge of the directors and managers have been accumulating from year to year. Yet the dividends had been steadily increased.

MONDAY, OCTOBER 7.

—The *Indian Mirror*: "The *Indian Christian Herald*, we observe, has stopped its issue next week on account of the Pujah holidays. Somewhat inconsistent, is it not? The fact of the compositors being Hindus is no argument at all. The *Indian Mirror* has been in existence these seventeen years, and it has never taken one holiday for the Durga Pujah."

This hit is well deserved.

"Captain King, Port Officer of Akyab, committed suicide on the 30th ult. by shooting himself through the head with a revolver. Cause as yet unknown."

—The *Bombay Gazette* devotes five columns to a review of the services of H. E. Sir Charles Staveley, K. C. B., who has commanded the Bombay army for four years and leaves to-day for Europe.

—*Lucknow Witness*: "It is again our painful duty to announce the death of a missionary. Mrs. L. Cheney, wife of the Rev. N. G. Cheney, died at Nainee Tal midnight, Sunday the 29th September. Mrs. Cheney came to India as a medical missionary less than three years since. She had charge of the Bareli medical work for nearly two years. Since February she has lived in Nainee Tal, and as wife of the pastor of the English congregation found a wide circle of usefulness."

—Same; Calcutta: "The Rev. A. Strachan, of the London Missionary Society, fell asleep in Jesus on the 19th ult. at the early age of twenty-four. His illness was brief, and his death quite unexpected. He preached in a suburban Chapel on Sunday evening, and was buried on the following Thursday. Mr. Strachan was a young man of fine culture, deep piety, and blameless life. Those who knew him best regarded him as a Missionary of fine promise, and his untimely death is mourned by the members of his mission as a very great loss to their work."

—N. Y. Evangelist: "Our New York Elevated railroads now in successful operation in Third and Six avenues, are great engineering triumphs; and much more and better, they are proving, as many hoped and predicted, of great public service and utility. Taking into the account the augmented rapidity of movement, it will soon be realized that the New York and Metropolitan Elevated roads have virtually *doubled the street capacity of the city in its most crowded sections*, and thereby conferred a great boon upon all who have occasion to use our principal thorough-fares."

—The official estimates of the number of deaths from the recent famine in Northwestern China place the number at 7,000,000.

TUESDAY, OCTOBER 8.

—*Times of India*; Dhond: A correspondent writing to us from Dhond on the 6th says:—"It may be interesting to some of your readers to learn that a large flight of locusts passed here this morning about six miles to the north of the Bhima river. The passing of this myriad of insects was slow, its progress being delayed by every cultivated piece of land in its track."

—Same; Kurrachee: "Last Sunday evening the foundation stone for a new church on a magnificent scale was laid by the Right Reverend Dr. Meurin, Roman Catholic Bishop of Bombay. After other ceremonials had been gone through, the procession returned to the chapel, where the Bishop preached a very able sermon, in which he expounded at considerable length the four characteristic marks of the Church, namely, universality, apostolicity, unity, and immutability. The sermon over, there was a tolerably good pyrotechnic display, in which all appeared to join with much hilarity. The church, I believe, is to cost Rs. 60,000.

—*Bombay Gazette*: "The excitement in the native bazaar caused by the failure of Messrs. W. Nicol and Co. seems to be subsiding, and there can be no reason why it should be kept up, as we believe the maximum amount any native creditor can lose on the estate is Rs. 50,000. It will be seen from an advertisement published elsewhere that Mr. W. Macaulay, who has been employed for many years in Messrs. W. Nicol and Co.'s office, has now started in business on his own account, and we are glad to hear that he will probably be able to keep together most of the agencies held by the old firm. The British India Company, however, have sent over an agent from Calcutta to take temporary charge of their business."

—Colonel Mallery, of the United States Survey, says that the number of the North-American Indians, if not larger now than in the days of Columbus, at all events does not seem to have decreased. There were, he holds, about half a million when America was discovered, as there are half a million now, the first settlers having exaggerated both the numbers of the tribes and the range of their wanderings. "War, disease, and whisky" have done their worst, but extermination seems as far off as ever; only the natural increment of the population has been kept down. The English mind seems to have been too hurriedly led, by the contemplation of what has happened in Australia and Tasmania, to the conclusion that the dark man begins to die out when the white man enters his land. That the American Indian will disappear is certain, but the the effect will be, as Colonel Mallery holds, the result of absorption, not of extinction. Already, it seems, through the whole extent of our Canadian dominion there is an admixture of Indian blood with white, and the Indians in Canada are rapidly adopting a settled and agricultural, in preference to a nomadic, life.

WEDNESDAY, OCTOBER 9.

—*Bombay Gazette*; Jalna, 2: "Yesterday a flight of locusts passed over this station, when the air was literally darkened by them, and their flight occupied three hours or more. Untold myriads must have passed over. They ravaged the meadows and the crops, stripped the trees of their leaves and the fields of all their beauty. They then passed onward. We never witnessed anything so wonderful in our experience."

—Mr. Porter, a tuner and repairer of musical instruments, was found dead in his bed on Sunday week in the travellers' bungalow at Kotree. The cause of death is said to have been heat apoplexy.

—*Bombay Gazette*; Oct. 8: Captain Pemberton was murdered this morning while inspecting some work near the railway line by a Mahomedan, who shot him with a revolver. He was killed on the spot, and will be buried this evening. Muccadum Badel Buctaur was shot whilst arresting the murderer of Captain Pemberton. He expired immediately.

—*Rangoon Times*: "Our latest advices from Mandalay are not of a very positive character, being rather a collection of rumours current at and prior to the time the letter to us was written, than a reliable account of what had actually occurred. We can only apologise for this by pointing out the extreme difficulty of finding out, during a crisis like the present, what is actually going on inside the palace. The names of the Princes who, with fifteen or twenty members of their families, are now in the British Residency, are Nyoung Yan and Nyoung Oke, sons of the Myouk Shway Yay Queen. The uncles of these Princes, Moung Tetto, the Myin Soo Gyea Woon,

and Moung Oke, formerly Governor of Rangoon, are said to be with their families in prison. It is said that the two first-named Princes fled from the palace for their lives, believing that the King was really dead. The Kathah Prince, who had once before rebelled, and was saved from execution through the intercession of Mr. Marks, endeavoured to escape, but was arrested after he had tried to disguise himself by shaving his head. All the other Princes were put in irons, and from all accounts appear to have been treated with great harshness and severity, being kept without food for several days. The Taheh Prince, a cousin of the King, is said to be fastened to the wall of his prison with three chains and is guarded more strictly than the rest, being, report has it, one of the most cruel and bloodthirsty men in Upper Burmah. The Head Queen on hearing of the condition of the Princes, sent them some food, but it is feared that most if not all of them have perished either through starvation or at the hands of the executioner."

—*InduPrakash* ; Poona : " His Excellency the Governor invited to an evening party on Monday last [22nd ultimo], the students of the Deccan and Engineering Colleges. There was nothing remarkable, as we had expected, in the shape of an address or conversation and all passed in the stereotyped fashion of a levee, smoothly. Refreshments were provided for the occasion. The nobility and the gentry of the town partook of these, only for the sake of form. But our juvenile votaries of the Muses did ample justice to them. But it would have been well, if they had contented themselves with that. When the managing authorities of the place told them to ask for anything that they might require but was not placed on the table, the students made a demand which surprised and disgusted almost every one that was there present. Soda-water and ice-cream were nothing. They wanted wines and champagne ! And when these were brought our friends took to them so heartily that their internal zeal and eagerness reminded one present of a host of ravens falling upon a dead carcase. In Poona this conduct has become a subject of talk and merited abuse for the last week." c

—*Times of India* : " Mr. Crustna Chowey who has been for several years past employed in H.M.'s Customs, Bombay, has been appointed acting Inspector of Salt Revenue."

—M. Gallience, a French pasteur, says: "In France, for political reasons, many are turning their thoughts towards Protestantism. The whole case stands thus before their eyes : " The greatest enemy to progress is the Catholic clergy. We men have escaped from their grasp, and vote and talk and write against them ; and yet who marries us ? Who waits at our death-bed to obtain some form of recantation ? Who shrives our sisters and wives ? Who teaches our sons and daughters ? The clergy—at every turn, the clergy ! We cannot destroy their power. If this goes on, they will surely gain the victory. There is but one way to break their power : it is to leave them altogether. But our families and servants cannot do without a religion ; nay, we dare not face ourselves the opprobrium of being without any religious forms. Let us, therefore, turn to Protestantism, not because it is true, but because it is less false than Catholicism, and specially because its clergy are less grasping and exacting." It is for some such reasons that the notorious Renan has had his daughter instructed in the Proestant religion by a Unitarian minister ; and his example is daily followed by some of our senators and deputies. The well-known Jules Favre is now a constant attendant at the Protestant temple of Versailles. Jules Renovrier, one of the leaders of philosophical thought in France, has had his name inscribed on the registers of the Protestant Church in Avignon. These are but small matters in themselves, and of such men it would be impossible to build up Methodist Churches. But who hath despised the day of small things ?"

—*Christian* : We have pleasure in announcing that the proposal of Captain R. Townshend Passingham to proceed to India on a winter's mission has been cordially received by the Comittee of the Baptist Missionary Society, and he will (D.V.) leave England on Sept. 10. Captain Passingham formerly served for some years in India, and being acquainted with Hindustani, proposes to hold services for the native as well as the European population, and will have special conferences with the native pastors and teachers connected with the Baptist Mission in the North-West Provinces.

—Mr. Taytoon, a Druse, after two years spent at the East London Institute, has lately left for Syria on a mission to his own countrymen.

—A letter from Liverpool in the *Christian*, says : " Later on in the evening I helped at two open-air meetings in St. James's district, Toxteth-park. Mr. Hammond, the vicar of this parish, preaches more frequently in the open air than any other man in Liverpool. In the summer season his average number of open-air addresses is thirteen a week. At the last of the two meetings above named, held in front of a public-house in Fletcher-street, there was a solemn feeling resting on the people, and at its close one man, convinced of sin, begged us to go home with him. Four of us went, and, after pointing him to Jesus, commended him to the Lord in prayer."

—The *Rock* is informed that the freehold of Emmanuel Church, Hove, Brighton, together with the site and all appurtenances, has been purchased by the Rev. J. G. Gregory, minister of Park Chapel, Chelsea (formerly curate of Holy Trinity), who intends immediately to present himself to the incumbency. The church, of which the late owner and incumbent was the Rev. Dr. Winslow, has been well known as thoroughly Protestant and Mr. Gregory intends to maintain that character.

—*Christian* : Mrs. H. Grattan Guinness has issued the " Story of the Fifth Year at the East London Institute for Home and Foreign Missions." In a pamphlet of 170 pages we find a great deal of most interesting missionary intelligence from various parts of the world. The text is illustrated by numerous woodcuts, that help the reader vividly to realize what missionary life is like. The following sentence gives the clue to the title :—" We rejoice now, in looking back over the last five years, to see that besides the seventy now in the Institute, 'other seventy also' have, after a longer or shorter period of training, gone out from it into mission work ; that more than one every month has, on an average, left our Training Home to preach the glad tidings in the dark places of the earth." During the past year forty-three additional students have been received into the Institute, and in the same period thirty-one missionaries have gone out to labour in the vineyard. Four of these are engaged in home mission work ; three go to various parts of Europe ; and of the remainder, seven are in Africa, three in India, seven in China, four in America, one in New Zealand, one in the West Indies, and one who went to Permambuco (Brazil) has passed away.

Thursday, October 10.

—A postal to the *Advance* from K. A. Burnell, from Berlin, August 7, alludes to a delightful interview with Dr. J. P. Thompson, and gives the " Around-the-World " plan as including the Young Men's Christian Association World's Convention at Geneva, August 14-20, the Paris Exposition next, and London Sept. 1.

" Ipsedixitism," says Prof. Bowne, in the last *New Englander*, " is the great disease of critics.' Another true and pat remark which he makes in the same article is " that there is a form of faith current among philosophic and scientific sectarians which is so romantic in its credulity as to be ready to accept anything which is not in the Bible or which may chance to be irreligious." The same critic also ventures to characterize Herbert Spencer as " the great Tupper of philosophy."

—The following in from the *Advance*, Sept. 5 : " Our South American Cousins " is a sort of diary account of some of William Taylor's campaigning in the name of the Lord, along the western coast of South America. He is as hearty, downright and zealous as K. A. Burnell or D. L. Moody, and evidently cares as little for literary finish in what he writes or speaks. The book is full of statistics of the places visited, and facts showing the religious destitution of the entire vast region. The narrative, in its off-hand way, introduces you to many stirring scenes, out-of-the-way places, historic localities and individual acquaintances of all kinds, such as a frank, sociable man like Mr. Taylor was certain to meet and become acquainted with. As a sample of the latter, and of the evangelist's style, we quote :

' On this little voyage I became acquainted with Mr. H. Parkman. He is a tall, square, noble-looking man, a Christian of the Presbyterian school, a conscientious good man, and a teetotaler. He represents twelve Philadelphia hardware manufacturing establishments of twelve different varieties of hardware. They pay him two thousand dollars per month to open a market for their wares, which are of the latest and best improvements, and all of the best quality. He has a ton of specimens with him. He has spent some weeks in Lima, and received orders for fifteen thousand dollars' worth of his wares, cash to be paid into the bank on receipt of the invoices, which are forwarded to the banker. He only stops in the large cities ; I stop at all the small ones as well. He gets high wages to put in the hardware—a good thing in its way. I pay my own expenses and work for nothing, for the love I have for my dear cousins who sit in comparative darkness. I want them to become acquainted with the sinner's Friend, my loving Savior.'

—*Times of India* : " A knowledge of the Bheel history and of Bheel life, results in the opinion that the class have never been utilized as they might be utilized. Perhaps of all people in India the best fitted for soldiers."

—Rangoon, 9 ; Latest advices from Mandalay, dated the 6th instant, state that all was well, and that the King's funeral was to take place on the 7th. It is not considered likely that any disturbances will now arise.

—Lieutenant-General Warre, C. B., the new Commander-in-Chief, arrived here yesterday afternoon by the P. and O. mail steamer.

—*Bombay Gazette*; London, 20 : " This week has seen the abrupt end of a miserable life, which ought to have been a happy one. Mrs. Bravo died suddenly on Tuesday evening last. From the evidence given at the inquest, it was quite clear that excessive drinking was the cause of death, and it was also evident that the unfortunate woman has been a drunkard for years. No further light was thrown on the horrible tragedy at Balham, further than to show that Mr. Bravo's complaints of his wife's love of drink appeared to have been but too well-founded."

—Same : We learn that the murdered officer (Capt. Pemberton) was serving under the Central Provinces administration, as officiating Deputy Commissioner of Khundwa, and that his initials are E. A. He had but recently been transferred from Chanda.

—Same ; Lahore, 9 : " The situation is more advanced. A peaceful solution of the difficulty is not expected. A collision in the Khyber is supposed to be imminent. The troops there are being reinforced. The march of the Mooltan column is delayed for want of supplies ; the carriage arrangements have almost broken down. The Lahore paper learns on good authority that Yakub Khan has been released, and has gone to Kandahar to take command. Ali Musjid is reinforced by ten regiments. Rumours prevail that the Russians have seized Yarkand.

—The *Athenæum* states that Mr. Archibald Forbes will contribute an article to the October number of the *Nineteenth Century*, entitled " The Fiasco of Cyprus." The Rev. Mr. Mackonochie will publish the draft of a suggested Act of Parliament for the Disestablishment of the Church.

—The *Dnyanodaya* reports the baptism of two Hindoo youths at Poona, Sept. 29, by the Rev. J. Small, of the Free Ch. Mission. One was a Rungari youth, aged 18, the other a Brahmin, 19.

—*Overland Mail*, Sept. 20 : An official list of the persons known to have been lost in the late catastrophe on the Thames has been published. The total number is 648.

Midhat Pasha has been authorised by the Sultan to return to Turkey. He left Paris for Crete on Sept. 19.

The Lord Chancellor is to be granted the dignity of an earldom, under the title of Earl Cairns.

Amongst the deaths recorded this week are—Sir M. H. Murray, Bart. ; Dowager Lady Cooper ; General A. Tulloch, C.B. ; late Madras Army ; Col. A. Leslie, C. B. ; Col. W. Fraser-Tytler ; Lieut.-Col. W. H. Baynes, late Madras Army ; Dr. A. Lorimer, late Inspector-General of Hospitals, Madras ; Mr. J. Hilton, F.R.S. : Rev. Dr. Jackson, Provost of Queen's College, Oxford ; Mr. N. L. Westergaard ; and Mr. G. Dick, H.E.I.C.S., late of Calcutta.

At the Congress of Orientalists at Florence a melancholy circumstance occurred. Professor Seager, one of the English delegates, died suddenly at one o'clock on the morning of Sept. 18.

Friday, October 11.

—Speaking of the failure of Messrs. Nicol & Co., the *Times of India* says : " While we are all glad to find that the disaster has extended no further, it would be unwise, and indeed it is impossible, to conceal the fact that with relation to this particular firm, the magnitude of the disaster, and the gross culpability that brought it about are almost unparalleled. At the first intelligence that Messrs. W. Nicol and Co. were compelled to suspend payment a generous and universal sympathy was expressed for the firm. But the publication of our telegram from London on Saturday, confirmed as it was by the information vouchsafed to the creditors last Tuesday, has completely altered the direction of that sympathy. A good deal of pity and commiseration is still expressed for the resident partners, one of whom had taken an active part in the social life of Bombay, and had endeared himself to a wide circle of acquaintances. They have at all events, done all that was left them to do in relinquishing their pri-

vate property, and in assigning over their business estate to their creditors. And it is perhaps best to consider them both as mere marionettes, who for the last few years have unwittingly served the disgraceful purposes of the astute gentlemen in England who pulled the wires."

—Same; Lahore, 10: The Viceroy arrives here on the 20th November. Houses have been taken for His Excellency and Suite for two months. The *Civil and Military Gazette* publishes a special telegram from Peshawur that the Ameer's heavy guns are firing in the Khyber. Jumrood is being put in a state of defence. The 8th Foot, 11th and 21st N. I., and the 13th Bengal Lancers have been ordered to be in readiness for immediate service; also the 9th Lancers, 85th Foot, and 24th N. I. The Commander-in-Chief, Sir F. Haines, will command the Peshawur force, which will amount to 35,000 troops, all available artillery being brought into requisition.

—*Advance:* "One of the rarest flowers in the world, the Dove flower, or *Spiritus Sanctus*, of Brazil, is now in bloom at Thurlow Weed's New York residence. The flower is rare, even in its native land. The stalk is about forty inches in height, with a leaf like that of a tuberose. On the top are four of the flowers, the lowest of which is in full bloom, the three others in bud. The flower in bloom is small, and of the most exquisite cream color. Its perfume is delicate. It is similar in shape and size to a Madeira nut opened, but still joined. One-half of the flower remains upright, and the other half lies down exactly at right-angles to its mate, exposing in the erect part a most dainty floral grotto, in which rests, apparently, upon a perch a petal shaped like a dove about to fly, with outstretched head and extended wings. The dove is cream white, with the exception of the upper extremities of the wings, which are beautifully speckled. The perfection and life-like appearance of the dove are incredible to persons who have not seen the flower. In the land of its growth the *Spiritus Sanctus* is held in great esteem, and among the superstitious in absolute veneration. Many legends are told about the "sacred flower." Mr. Weed received the plant about a fortnight ago, and it bloomed on Wednesday.

—The Str. *Teheran*, with English mails left Aden for Bombay, Wednesday, 3 P.M.

—Deaths last week, 574.

—H. E. the Governor has just visited the Ashte Tank works, where 820 convicts are employed, while on his way to Punderpoor.

—A cloud of locusts, travelling south, was seen at Nursingpore, Oct. 8.

—We understand that a guard of the G. I. P. R. at Bhosawal, hung himself the other day, when under the influence of liquor.

—The following is an extract from a private letter from Barsee, Oct. 1: "All the villagers here complain that the rains set in too late and are continuing too long, I do not think there will be a plentiful harvest this season,—at the best not more than a four-anna crop. There will be high prices again, and it is not expected that the effects of the late famine will pass away for another year. As I am nearing Sholapore, beggars are becoming more plentiful. They are principally children without parents, naked and very, very thin and wasted by long starvation.

—*Indian Mirror:* "Of course, the members of the Theosophical Society have every right to Hinduize themselves, and take up the Vedas for their revelation like the Arya Somaj, only in that case they must renounce the highest object which they profess, namely, "freedom from every leaning towards any one form of religion in preference to another." We do not believe our American liberal friends will do that. Why then this intemperate advocacy? In their learned and liberal zeal for classical creeds, archaic periods, and esoteric systems belonging to the East, they have overstepped the limits of moderation and good sense, and suffered themselves without due enquiry to be identified with movements, which have, indeed, the recommendation of having been originated in India, but the spirit and object of which are perfectly foreign to their own. Nor is that all. We do not understand the bitter antagonism displayed against Christianity and Christian Missionaries. Impartiality to all religions, we believe, excludes special hostility to any particular faith. Why, then, should the preachers of Christianity be singled out for censure and exposure? Perhaps the members of the Theosophical Society have come to know that people in this country do not like the efforts of Christian Missionaries. That may be true in one sense, that is, in the sense of Christian dogmas, as popularly oxplained, are not very superior to the dogmas of other religions. But the Theosophical Society have yet to be informed that all thoughtful and enlightened men in this country think themselves deeply indebted to the efforts of Christian Missionaries for what they have done in various ways towards the improvement of the intellectual and moral condition of the people."

Miscellany.

—*Advance:*

The British Quarterly notices the fact that "Canon Farrar's confident, passionate and somewhat loud prediction that the words 'damnation,' 'hell,' 'everlasting,' will not stand in the revised version of the Bible,' is changed in the back edition of his sermons; the word 'unexplained' is inserted after 'will not stand,' reducing the rhetoric to the weakness of mere bathos." The *Quarterly* also says: "The hysterical passion that rants and screams through a considerable portion of Canon Farrar's sermons must be pronounced utterly unworthy of the subject, the place, and the preacher. "The great evangelists of the last century, with their associates and disciples, preached the maligned doctrine with resistless force, as the dark background of their bright message of grace; so did our fathers also, the founders of our missionary societies and the inaugurators of the schemes of benevolence we now sustain. *They* did not accept their beliefs from the Romish church, or from mediæval inquisitors; they drew them directly from God's Word, not without careful inquiry for themselves; nor were they ignorant of what could be advanced on the other side. Milder theories were rife enough then, and had their zealous champions, yet they did not flinch from their stern convictions, but ceased not to warn men night and day with tears. Who will dare to say that they had less warmth and tenderness of heart, less generous and comprehensive charity, less self-forgetfulness and anxiety for the salvation of all, than the advocates of liberal doctrines in the present day." That question is as pertiment in the United States as in England. The *Quarterly* describes the "singular revolution" which has taken place there in the last thirty years as a circular movement, re-treading once more the oft-beaten round of "exploded errors." The two following sentences from the same Review are also particulary worthy of note: "It is very well for Christians in this easy and luxurious age to deprecate appeals to terror, and to demand that the gospel of the day should speak of nothing but love; if they once felt the real stress of the conflict between Christ and Satan, they would think differently."

"Several who have reposed for a time on the theory of Conditional Immortality and the Annihilation of the wicked, have found it to be no firm ground, a floating island, and have set sail in search of the more attractive coast of Universal Restoration, a cloud land looming with rose-tinted peaks in the far 'æonian' future."

Selections.

HOLLOW!

BY AUGUSTA MOORE.

An old farmer owned a tree of which he was exceedingly proud. Not another tree in all his large wood-lot could compare with this one in his estimation.

And, indeed, it was with reason the good man admired the noble form that rose, without knot or imperfection anywhere to be seen, to an uncommon altitude. It spread forth great, beautiful branches, and made a glorious show of leaves, that glistened as they wavered in the sunlight, making a grateful shadow for the cattle that in Summer reposed beneath its shade.

The farmer always took his visitors to see his pet tree, and was never weary of listening to their expressions of admiration in view of it.

"I should think nigh unto a thousand birds had built in this old tree, since I can remember," he said, "and it shall be their safe home so long as my life is spared. I've been offered a big price for this tree—more than once, too. Squire N——fairly 'hankers' after it for timber. But he'll have to take it out in 'hankerin.' I wouldn't have it cut down for any money. I consider it the glory of my place. And my son has promised to preserve it as long as he lives, for his father's sake."

But "set not your heart on the world, neither the things that are in the world," perhaps means trees, as well as other things; and one day as the farmer and a friend of his were walking in the direction of that idol tree, they failed to come in sight of it. In fact they walked close up to the spot where it had stood, and it was not there. Only the stump of it remained. The farmer turned pale from conflicting feelings. It was evident to both men that a thief had been at work. Chips were scattered about, and the mark that the trunk had made in being hauled to the road was clearly seen.

"He shall smart for this, whoever he is," came hoarsely through the farmer's clenched teeth.

The neighbor had stepped close to the stump—a huge one; he turned, with a singular expression on his face, to the wrathful owner. "Your loss is not so great. The tree would have come down the first hard blow—'tis hollow."

The farmer sprang to see. T'was even so. All that goodly show had been made by a hollow tree. And now the farmer remembered that for several weeks back he had noticed the tree had appeared drooping, the leaves limp and slightly yellow. Yes, the time of his idol had come, the axe had but for a short season anticipated its doom.

But everything has its mission. By its very hollowness, the tree detected a thief—one who had not hitherto been suspected; so it served as a minister of justice. Before it could be converted into firewood, its owner, having business that way, saw it lying, shorn of all its goodly branches, in a neighbor's woodyard.

Of the consequences, we will not speak, but will rather meditate upon the lesson. Things of more value than trees are sometimes hollow; and the owners of them do not suspect, any more than our farmer did, the true condition of the objects of their pride and pleasure. Many a true, good woman has a husband as hollow as was that stolen tree. Many a good man has a wife quite as deceptive. And here are parents so proud of the gifts and accomplishments of their children, that you cannot be three minutes in their company without hearing something in praise of Celeste or Alfred. The satisfaction and self-congratulation of these parents seems complete, and they have no doubt that you are envying them the possession of such admirable children; when the facts is that these young people are the talk of the town, for their lack of principle. Beautiful as is Celeste, with the beauty that is gone by the time a woman is forty, she is a known liar and flirt. And Alfred—the least said of him, the better for his credit—*would* be, if he had any.

"O how handsome he is, my boy!" murmurs his doting mother, as he comes in with his grand head and his handsome face towering above his great, graceful form.

He reminds one fo a splendid tree in its prime. Why can it not be that those so pleasing to behold should *be* wnat they *seem*? The true man, the true woman, is within; if beauty be wanting *there*, the outer form cannot long retain it. A collapse must come; 'tis only a question of time. True principle is the only thing that can make a solid man or woman. And parents cannot have children of good principle, unless they "*train*" them up in the right way.

"Why," says one, "I am sure I always *taught* my children to do right. I tried to have them come up as they should; but they go wrong."

"Taught" them, you say. Did you "*train*" them? Above all things, did you convince them that the most important thing in *your* estimation was character? And did you teach them, betimes and always, to be "subject" to their parents? Sons and daughters who are not taught well in childhood this good lesson, are more seldom brought to submit to God—are more frequently led captive by Satan at his will, under the delusion that they are enjoying "freedom." Much abused word!

The weakness of the mother is often the ruin of the child. Unrestrained, untrained by her, he gives way to vices that eat the manhood out of his character; and he grows up—if never so fair and flourishing outwardly—a mere deception; hollow! hollow! hollow!

He may have talents and graces that render him very popnlar among men; and this may increase the pride of his friends and of his own heart; and make them all more blind than ever to his condition and his danger.

"He is a good fellow," say his mates, those who by flattering him lead him more and more away from safe paths, and win him to minister to their ends and aims.

"My friends!" the foolish young man calls them; not reflecting that none can be a "friend" to him who does not try in some way to do him good.

And a parent or a friend may well be alarmed to hear this title "A good fellow!" applied by men of the world to a man dear to them—commonly it signifies evil. Your son would better be in his grave than deserve what is too often meant by the term "a good fellow." Happier you well might be, sitting beside his "low green tent" beneath the ground, where, safe from all ruin, he was slumbering, than while gazing on his beautiful smiles caused by self-complacency and on his hollow glory.

O what a reckoning is before parents. What is a more solemn thing than to evoke a deathless human soul? Through all eternity will your children bless or blame you for their fate. For the word of God is sure: "*Train* up a child in the way he should go'

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and when he is old he will not depart from it." But if you indulge his self-will, selfishness, vanity, or any of the evil dispositions that are born with him; if you excuse yourself from the duty laid upon you at his birth, hoping that "when he is grown he will come out all right—and it *is* so hard to control the dear boy now"—do not complain if you *see* your boy's utter overthrow and destruction. You *could* have saved him. You would not take the needed pains. You let him grow up proud and haughty, cherishing wrong motives and principles: *now* it is *too late* to save him. You have your reward.

Parents who as yet have the power to train aright your children, *do it*. Do it, if you neglect everything else. Better let the business go to the dogs; better let the farm run to weeds; better let the meals go unprepared; the garments unmade, if you must choose, than to neglect to train, in God's own truths and principles, the little ones He has lent you.

Moor them; make them stable; make them solid; give them true elevation of character; make them to shun and hate all mean and vile acts and words and thoughts.

You can do it. This is what parents are for. Your children are put into your power absolutely. And you would better stone them to death, as was done of old, than to allow them to come up reckless of authority, hating responsibility and regularity, living only for self and for this world. Make them according to God's law. Devote your life to it. Train them! train them! train them! to glorify God and to enjoy Him forever.—(*N. Y. Evangelist.*)

TELEGRAPHIC NEWS.

London, October 4th: The Under-Secretary for War has tendered his resignation, and Mr. Ralph Thompson has been appointed his successor.—The *Times* proposes that if the Ameer apologises for refusing to receive our Mission that England should demand the admission of an accredited British Minister to Cabul.—The *North German Gazette* of Berlin publishes a semi-official Russian communication, which lays stress upon Russia's need of peace, and states that Russia has no intention of supporting the Afghans.

Constantinople, 4th: The Albanians have massacred a Pasha and 156 Turkish troops, and are preventing the surrender of Podgoritza to the Montenegrins.

Vienna, 6th: The insurgents in Bosnia and Herzegovina have now been completely subjugated.

London, 7th: The Cabinet Council, which was held on Saturday to discuss the relations between England and Afghanistan, lasted for three hours. The *Standard* states that the prevailing opinion of the Council was that once the Ameer finds the British are in possession of the mountain passes he will submit. A mere apology from him, however, will be deemed inadequate, and more solid guarantees will be required. Anny attempt to patch up the question cannot be tolerated. The *Standard* also states that the Council decided that India should bear a portion of the expenses in connection with the Afghan business.—Consols on Saturday closed at 94⅛d., being a rise of one-quarter.—Stock Markets have been depressed. owing to apprehended further failures, and a panic has taken place in Bank shares.

Constantinople, 7th: The Russian Commissioner has announced that he will administer Roumelia according to the Treaty of San Stefano, and not according to the Treaty of Berlin. The other Commissioners have asked their respective Governments to instruct them in the matter.—The Porte has finally refused to sign the Convention with Austria, and has sent a Note to the Turkish representatives abroad asking the Powers to compel Austria to conform to the declarations made at the Berlin Congress.—Italy has insisted on having a share in the administration of Egypt.

Loddon, 9th: The *Times* supports the policy of the Viceroy of India and says that our action and the future relations between England and Afghanistan will greatly depend on the conduct of the Ameer. It will be necessary to take ample guarantees for the safety of the frontier of India without consulting Russia or any other Power in the matter. England, the *Times* adds, would gladly see complete independence in Afghanistan, provided the Ameer was friendly, but that if he insists on acting towards us as an enemy he must take the consequences.—OBITUARY.—Mr. H. Whalley, M. P. for Peterborough; Lord Chelmsford.

Constantinople, 9th: The Russian Ambassador here has informed the Porte that the further withdrawal of Russian troops from Turkey has been stopped in consequence of petitions which have been received from the Christians praying for the protection of the Russians.

London, 10th: Colonel Stanley, Minister for War, speaking at a Conservative meeting at Blackpool yesterday said, that the relations between England and Afghanistan had always been of a troublous nature. England did not desire to follow a policy of aggression and conquest, but must be watchful when her neighbour evinced an intention of handing over the key to another Power. It was, he said, gratifying to hear that the Indian Army had given evidence of the best sentiments towards the Government at the present juncture.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa*, 7th:

For Southampton.—Sir Charles and Lady Staveley, Mrs Jenkin Jones and infant, Mrs Trevor, Mrs Srevens and two infants, Mr Syed Hussun, Colonel and Mrs G Smart, Mr Thatcher, Mr E de C Williams, three children and infant, Mrs Waudby and two infants, Mr F E Blunt, Mrs Ramsay, one child and infants, Mr J Hadwin, Dr J Law, Mrs Boyce and infant, Mr Giraud, Mr T G Pitt, Mr James Cox, and Brigadier-General Burrows' child.

For Brindisi.—Major Furse, Colonel Chitty, Colonel Bayly, R A, Mr and Mrs Finch, Mr Holman, and Mr W Grant.

For Venice.—Mr H B Harrington, Captain H C Fox, Colonel Sladen, Colonel Ardagh, Captain Greenfield, Mr H T Creswell, Rev Cecilia Netz, and Mr and Mrs Edwards.

For Malta.—Miss Foster, and Mr Geo Bardin.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hydaspes*, 9th:

From Southampton.—Mrs Pearse and infant, Mrs Dunbar, General and Mrs Warre, Mr A Carey, Mrs Strachan, Miss Strachan, Mr H Cousens, Mr Kinlock, Surg-Major and Mrs Sheppard, Capt Spencer, Mr J Staples, Mr A Ashton, Rev J Henderson, 2nd Lieut F M Wilson, 2nd Lieut L H Reid, Mr S Crook, Mr C E Geoghegan, Mr C Beard, Mrs Thompson and three children, Mrs Parker and two children, Mr W M McDonald, Mrs H Northrope, Lieut Lambe, Mr M R Mootabhoy, Mr H J Furlong, 2nd Lieut H R Browne, Mr Leah, Mr W J Anderson, Mr Taylor, Major Mackenzie, Mr A Leslie, Mrs M G Moorhouse, Mr J Stevens, Mrs Braham and child, and Mr H Adamson.

From Brindisi.—Hon'ble G G Morris, Mr A A Broadbent, Mr and Mrs Llewellin and child, Mr R A Turnbull, Mr B O Finshawe, Mr F H Woodroffe, Mr A Carritt, Mr G P Sanderson, Lieut C T Barrow, Mr A Haggard, and Mr R Livesay.

From Venice.—Mr Pearse, Mr C W Whist, Mr F N Gutesloh, Mr H B Finley, Mr R Ewin, Capt C H Marshall, Mr G Blathwait, Mr R Deighton, Mr W Newham, and, Mr W Herz.

From Malta.—Mr Solomon.

From Suez.—Rev Young J Allen.

Domestic Occurrences.

BIRTHS.

JOYNT.—at Surat, September 28th, the wife of C. Joynt, M. D. of twin-sons.

HEPWORTH.—October 2nd, at Grant Buildings, Colaba, the wife of Mr. Geo. Hepworth, of a daughter.

MARRIAGE.

WADDINGTON—MATHIAS—October 4th, at the Cathedral, Bombay, George Waddington. Esq., Bombay C. S., to Eleanor Marian, daughter of Colonel H. V. Mathias.

DEATHS.

YORKE.—September 12th, at South borough, Kent, England, Flora J. wife of Wm. Yorke Esq, of Heart Disease.

FITZGERALD—October 1st, at Hingolee, Deccan, Awdrey Cecil Edith, child of Major C. J. Oswald FitzGerald, 3rd Cavalry H. C., aged 10¼ months.

OLLIVANT—October 4th, at Surat, Nigel Christopher, infant son of E. C. K. and L. and L. C Ollivant, aged 18 days.

MARTIN—October 5th, at the European General Hospital, David wise Martin, Cheif Engineer, Fort Trust Dredger, aged 29 years

WATSON—October 5th, at Byculla School, George Bennett Procter, only surviving son of Christopher Watson, Inspector Salt Department aged 13 years 5 months and 11 days

PEMBERTON—October 8th, at Khandwa, Central Provinces, from a gun shot fired by a Mussulman fanatic, Captain Edward Augustus Pemberton, Officiating Deputy Commissioner, aged 37 years.

GOLDING—October 10th, at Boree Bunder, of fever, Elizabeth, eldest daughter of Mr. and Mrs. Golding, G. I. P. Railway.

MENZIES—October 9th, at Amraoti, Elorence Lilian, infant daughter of Lieut. Colonel H. C. Menzies, aged 13 months and 26 days.

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Subscriptions received from 5th Sept. to 12th Oct. 1878, at the new rate.

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